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FREEDOM, FELLOWSHIP AND CHARACTER IN RELIGION.

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## THE HERESIES OF JESUS.

H. M. SIMMONS.

We seem to have never attached sufficient importance to the "Sermon on the Mount," as an expression of Jesus' real religious teachings. It is surely better to learn his doctrine from his own words than from the apostles' words about him. Why pass by his sayings to hear Paul, as orthodoxy does, when, according to the Bible, Paul knew nothing of him till after his death? Why pass them by to hear any of the apostles? The apostles were not infallible. The gospels show them continually misunderstanding Jesus while he lived, and before he died they all "forsook him and fled." Why go even to Peter, whom Jesus himself calls "Satan," and who denied him thrice with a downright lie? After Jesus' death, too, according to "Acts" and "Galatians," the apostles continued to dispute and quarrel about his teachings. These men contending over his religion to the last, so often rebuked by Jesus for not understanding him, all forsaking him, one of them lying about him in the coolest manner, and denying that he ever knew him,—would not seem to be just the ones to instruct us concerning his religion. We surely ought to give Jesus' own words the preference.

In searching for his words we should, by the acknowledged principle of historic study, prefer the oldest records. The first gospel is admitted by all to contain much older records than the fourth, is generally thought older than the third, and is a far fuller record of Jesus' sayings than the second. Most scholars go farther, and think the "sermon on the mount" is from a still earlier work,—probably from that collection of "Sayings" of Jesus mentioned by Papias and the earliest collection we hear of. To one therefore, who would know Jesus' real teachings, those chapters are by far the most important of all the New Testament. Orthodoxy makes the case stronger by calling them a "sermon;" for Jesus' "sermon," whatever else it may omit, will contain his *religious* teachings. His "sermon" will not omit the one thing needful if he was a true teacher,—least of all if he was a God. The "sermon on the mount" then should by the principles of all, be placed before everything else to show us the real religion of Jesus.

What then is its religion and his? He comes right to the point,—in the first verse tells who shall enjoy heaven. Of course we know who shall;—for the Athanasian creed tells us that "whosoever will be saved, must before all things," believe in the mysteries of the trinity, and our modern creeds and sermons have given us endless repetitions of the doctrine. But Jesus, from oversight or otherwise, omits this, and specifies in direct contrast with those who pride themselves on knowing all the mysteries of the God-head, the "poor in spirit,"—gets them to heaven at once without the fundamental condition. Plain heresy at the start; still we must not condemn him from one text. He goes on: "Blessed are"—who? They who rejoice in the assurance of their own salvation? No, but "they who mourn." "Blessed are"—who? They who consider righteousness "filthy rags?" No, but "they who hunger and thirst after righteousness." Worse and worse, the heresy grows! But perhaps he means those who hunger after "vicarious righteousness" in somebody else. No, on the contrary, "blessed are the merciful, for they shall obtain mercy;"—as if their own works would save them, and as if their acquiescence in the eternal damnation of most of the race, were not to be considered even a virtue. But once more, he tells who "shall see God." Now certainly we shall hear that it is those who shall believe God was born of a virgin and was "crucified, dead and buried," as the creeds say. But no again, simply the "pure in heart,"—as if the Westminister Confession in their mouth was of no account at all. Six "blesseds" in succession, yet not only omitting but denying all sound theology! The modern preacher would have had in these beatitudes, two about belief in Christ, and one about the atonement, with side remarks concerning Baptism and the hypostatic union. Jesus forgets them all; pronounces men blessed, makes them receive mercy, see God, get to heaven and be saved, without a hint concerning the doctrines which alone can save them.

Not even anything about himself as God or Son of God Hold though! Here is one with the term "Son of God,"—the very phrase in the Greek which the New Testament applies to him. Now we shall see him send to perdition all those who do not confess he is the only "Son of God." But he does not. He does not even say that he is the only "Son of God," but flatly denies it by the statement that every peace-maker shall be called the "Son of God." Peace-makers, too! The church was going to quarrel and fight, with butcherings, burnings, and battles many, to prove that he was the only "Son of God," and here to be told by himself that he was *not*,—that other men were to have the same title,—and those, too, the men who fought the least! Jesus could not have put it in a more exasperating way. No mistake in the text either,—for a little after he repeats the idea, and says those who love their enemies shall become "Sons of God."

So the heresy increases as we read. No hint that he is even the Messiah. Nothing concerning the necessity of believing on him, or working in his name, or concerning himself at all. Yes, though, just at the close he does speak of this. Now perhaps he will redeem the sermon at the last, take back this heresy, and tell us, like a good preacher, that all these good works that he has been noticing will be nothing and worse than nothing unless we accept him as Lord, and call upon his name. But curious to notice, he says just the contrary. "Many will say unto me, Lord, Lord, have we not prohesied in thy name, and in thy name cast out devils, and in thy name done many wonderful works? Then will I profess unto them, I never knew you, depart from me, ye that work iniquity."

Such a sermon is this of Jesus. Sound theology all left out, and heresy enough put in to make a whole Evangelical Alliance turn pale. No hint that he is God; no mention that he is the only Son of God, but the plainest denial of it, and assertion that every true man is one; no hint that he is even Messiah; no suggestion to man to call upon him or use his name at all, but on the other hand a caution not to,—for not such, but those who "do the will of the Father," shall gain heaven; no call to formal worship, but an express command not to pray in public; no declaration of the infallibility of the Scriptures, but on the contrary he quotes precepts from the Old Testament for the very purpose of denying them; finally, the plainest assertion that salvation comes from the merely human virtues,—righteousness, meekness, mercy, purity of heart, peace-making, love and humanity. Had Jesus preached such a sermon before the Presbytery this writer used to belong to, had he dared to suggest that he was not the only "Son of God," and to discourage people from calling on his name, he would have been cut off by a very nearly unanimous vote. And one hardly sees what orthodox denomination would have received him. Perhaps it is nearly as bad as Mr. Beecher said last summer, that if Jesus should return to-day, not one pulpit in five would allow him in it. Certainly not unless he could give a sounder discourse than that, and would take back some of those old heresies he held in Galilee. Yet orthodoxy calls this the oldest, hence the most accurate record of his longest sermon; criticism thinks it is from the oldest collection of the teachings of his life; and in either case it shows us the real religion of Jesus.

## REPRESSED LIVES.

G. S. M.

In reading that glorious poem "The Light of Asia," there comes to me the thought of what all-compensating joy attends sacrifice that is made with a great end in clear view. Those who rightly feel themselves the world's saviors and apostles, whatever griefs they may carry, have the sublimest consolations. Theirs is not all the hardest task. The hardest task is to bear trouble from which there is no visible outcome of good to any one. Man's highest joy is the exercise of noble energy. When that energy is the noblest of all,—the sacrifice of personal ease and comfort to the deliverance of a multitude of lives—the joy must become supreme. It is they whose energies are repressed by circumstances, who feel throbbing within them aspirations, affections, enthusiasms, that can find no outlet—it is these who carry the heavy weight, and who have the first claim on our sympathies; and if they stand bravely in their lot, deserve our highest praise. I think such souls as Jesus and Paul and Gautama would renounce the idea that to them belongs the highest crown. They would say: "Ours is the joy; the glory is theirs whose lives are hidden like the seed in the earth, and who see not the harvest." And, to compare great things with small, the same holds good of every man who is in his own humble way carrying a gospel to the world. The really successful preacher, the man to whom it is given to habitually send true and living words home to his hearers' hearts,—let him not for a moment think that any gratitude and praise that may come to him, or any good results from his work, are tokens that he is better than his fellows. They mean rather that he is more fortunate. The higher homage be-

longs to those who are set in places of silence and seeming inutility, and who there do bravely and faithfully the thing given them to do.

I am thinking of the vast multitude of repressed lives. They are commonest among women. In almost every woman's lot there is a great element of repression and denial. Man, as a rule, at least in our American communities, gets his chance. He has his work to do. His work, if nothing else, gives him something to spend his energies on. But a woman's best energies are her affections; and sometimes they find their outlet, and sometimes they do not. Many women never marry, never have households of their own. Very many women do marry, and for a life-time afterwards give their best and all to husbands who give them back only a remnant and corner of themselves. There are myriads who are bound to life-long servitude to some one who is ill-tempered, or thankless, or heavily burdensome. Many a woman is happy while her children are growing up about her, and then the young birds fly off and she is left in an empty nest. The world is full of such things. They are the more pathetic because they so seldom find voice. It is the weak natures that cry out in complaint. The strong ones bear it and make no sign. I think when a preacher stands up to speak to an ordinary congregation, probably two-thirds of them women, if there were revealed to him one-tenth part of the silent, patient endurance hidden in their hearts—and which perhaps never is revealed to any mortal eye—it would take away for the time his power to preach. The sight would awe him into silence. And when he found words, they would not be of exhortation, but rather of prayer. When such things are felt, the heart has but one resource—to cry to its Father. And then he might take to himself a lesson, feeling that the ideals he has wrought out in his thoughts are poor and pale compared to the realities of heroism unconscious of itself.

To many repressed lives there is a two-fold aspect, one of heroism to be admired, one of loss to be made good. I know of nothing better worthy a minister's study—be his ministry lay or clerical—than the question how to reach such lives with cheer, with comfort, and with enlargement. In these directions, brethren, lies our true vocation. What we think and teach about the Trinity or about Evolution is of very small account compared to what we think and teach about these real problems of living. This particular problem is full of difficulties. It is easy enough to hold up a general ideal of self-sacrificing and useful life. But we must think, too, of how the people before us are going to attain that ideal. There is Miss ——, a good woman, middle-aged, unmarried, of a somewhat reserved temper, with no near relatives and no very obvious claims upon her, and in a community where there is not poverty enough to make much appeal to benevolence. What can she actually do this coming week toward getting outside of that decorous, narrow routine, in which as in a prison her soul is shriveling up? There is Mrs. ——, of noble disposition, but married to a worldly man who draws her into a round of somewhat frivolous activities: how can she be true to her wifely duty and yet live for worthier ends? Look around your congregation, and read for yourself fifty such questions. The study of them may be more profitable than anything that Herbert Spencer can offer you.

To the problem in its general form: how to give outlet and enlargement to repressed lives,—one may suggest as partial answer: the cultivation from childhood up of open-mindedness. Open-mindedness not merely to ideas, but to things and persons. The evil most to be dreaded is isolation. Solitude of heart is the real burden and oppression. The best escape is the habit of free communion with other life. Life wherever it exists—in nature, in animals, in men and women. The great thing to teach a child is to keep its eyes and ears open, and its heart open. To ramble through fields and woods with a father who knows and loves the growing things and the living things,—that of itself is a liberal education. The child that as it grows up is in the company of kittens and dogs and horses, and loves them, has gained for its life-time a whole world of friends that others lack. And childhood is not childhood of which a part at least is not spent in the lap of Mother Earth. A child takes to grass and earth like a baby to its mother's breast. It knows its friend. As it trots in the cool furrow behind the plow-share, or runs barefoot over the dewy pasture, or builds mud dams in the brook, it is beginning a companionship which if followed up will yield some of life's fullest joys and most sacramental revelations. The man with a true eye and heart for nature, lives in a different world from other people. To him there flow in exaltations, assuagements, assurances, in which the soul suns itself, and fret and fear are left behind. Above all, into human lives do we need to keep doors and windows open. To *do* for others has been the great lesson of religion. But that is only half: we must *see* others. To take a true appreciation of other lives,—to get the impress of them as the sensitized plate takes the photographic image,—that is a su-

preme accomplishment. The want of it is the wall that constantly checks our benevolence, and keeps it an unfruitful purpose. To understand a life is often the finest service that can be done to it. In trouble of the heart, what outward help touches us so nearly as to feel that some one understands just where it hurts? To understand a life is the gate to any real help to it. That is the golden secret of that "new charity" whose advent blesses our time: that the way to help the poor is not to toss them alms, but to get of each case an intelligent, sympathetic comprehension whereby we may help the sufferer to help himself. In all family relationships, friendships, acquaintanceships, there exists this first necessity—to take and continually renew a just and fine sense of the person we are dealing with. And the only sufficient medium for such perception is sympathy. Analysis, speculative observation, can never bring to light the full truth of a human character. That we may rightly understand a man or woman, the mind must give of its best,—imagination; and the heart must give of its best,—sympathy. Sympathetic imagination is the key that unlocks the human world to an understanding. And sympathetic imagination is own sister to Love and to Service. By it we may come into such sense of the lives about us that we can hardly be lonely. Through it we may find ministries opening to us that will hardly let us be idle. Lately I found, in a private letter, this definition of goodness: "I don't mean a simple conscientious plodding doing of duty day by day, any merely mechanical routine life: but I do mean such a fullness of generous life and love as enables one to appreciate and enjoy the best that is in other human lives, the capacity to recognize and *bring out* the best in the lives of friends and acquaintances." And it is this open-heartedness to humanity that best ministers to spiritual faith. What is spirituality but the sense of the whole universe as the realm of love and goodness? It is through love of our brother whom we have seen that we come to love of God whom we have not seen.

I think a life that has inwrought in its fiber this open-minded and open-hearted quality can never be shut up in prison. Repressed at some points it may be, suffer it may; but the repression shall yield a noble patience, and the suffering shall be hallowed. For such a soul is God's freeman, and the world, and things present and things to come, and life and death all are its own.

## MORAL INSTRUCTION IN THE PUBLIC SCHOOLS.

[Miss. Beals, of St. Paul, for a committee appointed to report to the Public School teachers on the above question, read the following paper, which we are allowed to print:]

There is a motto among the old French nobility, the proudest and most ancient in Europe, that we might well take for our own: "*Noblesse oblige*," "our privilege compels us;" the privilege, in our case, of being servants of the public, of being entrusted with the education of the next generation, of trying with all our strength that the next generation may be brighter and better than those already past; these privileges compel us to try in every way to show our appreciation of the task we have voluntarily assumed. We are all willing to acknowledge that we are, as yet, but groping in the dark for the answer to the question, "what is true education?"

The earliest schools of the Ancients cultivated the physical nature almost exclusively; then, gradually, attention was paid to the intellectual and moral as well, until at last, in their most perfect state, the schools included all three. In our schools the culture of the intellect has nearly swallowed up the whole field, and now comes creeping in the question of the moral nature, which will gain greater and greater importance, and the schools of the future will probably try to embrace all three ideas of an educated physical, intellectual, and moral nature.

Day by day, the question is becoming more emphatic as to what is being done for the moral training of the public school children. Who can doubt the urgent need? Every daily paper brings a record of dishonesty, cruelty, and faithlessness to every kind of trust. Whether, as is so often and intelligently asserted, crime is on the increase, or whether, as may be the case, the news of crime travels farther and faster than ever before, makes little difference. There is evil enough in the world crying out for a remedy, and the people are beginning to turn to us, and ask emphatically, "what are the schools, where the children stay five hours of every day, doing to aid in the prevention, which is better than a cure, of this evil?" And we, bearing the honorable title of "servants of the public," paid by the public, are bound by all honest service, to try to supply the kind of education demanded. Do we answer we already do a great deal by our indirect inflence, by a word here and there as occasion calls? Yes, just that, a word here and there, when the evil words are sown thickly and constantly; when, too often, the home inflences are not only neutral, but strongly evil. Cannot the words be more frequently and carefully spoken? Granted that the indirect influence is the greatest and best, *i. e.*, a *noble* influence; e; but what is *our* indirect influence? Nothing that we can calculate; the words we say with a purpose are not included in our indirect influence, that can only be the sum of the forces for good or evil of our true characters; we may well tremble at the great engine we are so ready to set in motion, which acts without our conscious control, which we can never stop, and of whose direction we are so utterly ignorant. We may well pray that our silent influence may not be all evil. Are we so transparently truthful, that truthfulness earns a new charm by being embodied in us; so honest, that we are a continual homily on honesty, beautifully illustrated by living deeds? So faithful, earnest and noble, that our lives must impress indelibly all with whom we come in contact, like that of Fenelon or Arnold of Rugby, the last of whom moulded a whole generation of English boys; but, let us notice, *not* alone by his noble character, his direct moral lessons pointed out dangers and evils, showed

upon the head, would not recommend her to the favor of the fashionable or fastidious; and yet she was always a welcome and an honored guest.

The L—s were Friends, or Quakers, having no prejudices of race or color, and she came to the table with the family. The dining-room was in the front basement, very near the street, and the house in quite a fashionable locality; and it was amusing, to say the least, to note how many persons seemed to discover during these visits that the direct road to any part of the city lay past the L—s' house about meal-time.

This old colored woman was Sojourner Truth, the advocate of the rights of her race, the prophet of their freedom from slavery. She is no graft of centuries of European civilization upon a barbaric stock, but the direct outcome of African barbarism. Just how old she is, it is impossible to say; she looks as though she might be able to solve for us the riddle of the Sphinx, or tell us from personal observation how the great stones of the Pyramids were raised. But she is probably about a hundred years old. She was brought from Africa, when a small child, with her father and mother, and sold as a slave in New York State. After she grew up and had children, she escaped from her master and went to live with another family as a free woman. The American historian has written the history of slavery in the North with averted eyes and flying pen, as though trying to think that such a thing never existed, so that the records do not read very clearly; but it must have been a milder type of the disease than Southern slavery, or she could never have lived in the same State with her former owners, as she appears to have done for some years, and escaped detection and punishment. After slavery was abolished, she went back to her old home, and finding that her mistress had given her son to a daughter who married and went to Alabama to live, thus sending him out of freedom into slavery, she demanded that he should be restored to her. She had law on her side, anti-slavery friends aided her, and her son was freed.

About this time she took up the mission of her life, the freeing of her people from the yoke of slavery, and with an energy that never tired, a faith that never faltered, she went up and down throughout the land, pleading the cause of her downtrodden, oppressed people. Poor, unlettered, homely, black, her voice had a power to arouse the sleeping sense of right in many a cultured heart, and carry conviction to many a learned mind. She was an orator by nature, a prophet by the gift of God.

She had firm faith that God would free the slave, and *that* God was to her a real personal presence. Unlike Touissant L' Ouverture, she never counseled insurrection on the part of the slaves, but appealed to the white people to break the chains which they had so unjustly fastened upon her race. Wendell Phillips relates of her, that once, at an anti-slavery meeting in Boston, Fred Douglass had delivered an impassioned address, in which he said that the white people would never free the slaves, and that nought remained but for the colored people to take up arms and fight for their liberty. The audience were wrought up to a high pitch of excitement, and as he closed there seemed some danger of personal violence to the speaker. Sojourner sat, dark and silent, on one of the front seats, and while the tumult rose higher and louder, she raised her tall form to its full height, and in that wonderful voice of hers, said, "Frederick, is God dead?" The effect was magical, the excited audience subsided, and quiet was speedily restored.

After the passage of the Fifteenth Amendment, she was the messenger selected to present the Bible which the colored people gave to President Lincoln; and after her return from Washington her visits to our city became more frequent, and it was quite fashionable to call upon her, buy her photographs, and—if you were wise—listen to what she had to say. But many a silly girl, who, with the egotism of youth and ignorance, supposed she was conferring an honor, called on the old woman and patronized her extensively. One day a friend whom she liked very much, called there just as one of these damsels was taking her departure. "Honey," said Sojourner, "I's glad to see ye, but"—with a grim glance in the direction of the departing guest—"I's been gnawred (annoyed), I'd a tole dat gal suffin, but I saw she'd no place to put it."

She was a smoker, and loved her pipe. One time a friend attacked her on the subject, and said to her, "Sojourner, you are a Christian, are you not?" "Yes, I hope I is." "You believe in the Bible, don't you?" "Yes, I s'pects I do." "Well, then, how do you expect to get to heaven, for it is said, 'No unclean thing can enter into heaven,' and what can be more unclean than the breath of a smoker?" "Brudder Smith," she said, with a sly twinkle of the eye, "when I dies, I s'pects to leave my breff behind me."

It is many years since I have seen Sojourner, and I had supposed that, her mission ended, she had retired to private life to die in peace; but in a recent copy of a daily paper I find the following item:

"Wending across a prairie in an open wagon, on a mission of charity, was the recent experience of the venerable Sojourner Truth, of Kansas. She is 105 years old, and her trip of 175 miles speaks well for her physical vigor."

Faithful unto the end to the welfare of her people, she will lay down her labors and her life together.

## SOME NOTABLE CHANGES IN CHURCH METHODS.

C. A. STEARNS.

There have lately been so many ecclesiastical courts making a sensation throughout the nation, that it is about time for their special student and critic to appear and give the world some insight into their works, their methods, their temper and spirit, their limitations. So far they have produced remarkable results. Every trial for heresy has acquitted the accused and made a "boom" for him; and every trial for immorality has resulted in nothing but division and hate in the church and in added power and independence on the part of the accused. That all this can happen, too, as in the

Talmadge case, where the voice of the secular press and of public opinion outside the church is very decided and stern against the accused, must be an indication of some causes at work in the church or some changes in its internal relations that ought to receive attention.

When one recalls the stern discipline, the rigid creeds, the nice points of morals of the early Protestant Churches, a conviction arises that the church has moved a long way when its pastors themselves can be defended against charges of heresy, not only, but of falsehood and other "moral rottenness" by sentimental considerations such as the need of "harmony;" the "injury to the cause" done by attacking a popular man who has great success in "saving souls" and building up the church; or that a preacher's accusers are his enemies, and that his friends ought to stand by him "under fire" and silence the accusers by a louder din.

Perhaps all these symptoms are explained by assuming that there has been a lowering of the moral standard in the church, though church *ideals* so far as they find expression are as high as ever; or in assuming an indifference and blindness to the original and ideal church work on the part of church people. But these things themselves require explanation. *Why* is the moral standard lower? and *why* has the ideal work of the church faded from view?

But there are other interesting phenomena in the modern church. For instance, the motive for church-going has with "the many" passed through several stages. Once it was *worship*. Next it was to hear this or that preacher, and later, more and more openly, to hear the music. Gradually, side by side with these, have developed the social motives and motives of display, business interests and the like. These could not justly be called changes in the church if they did not correspond—we could more exactly say *respond*—to significant movements in church methods. But in the same order have come sensational preachers, and entertaining preaching; operatic choirs, hired singers, and advertised musical programmes. Then, further, luxurious pews, handsome church decorations and floral displays, together with marked difference in the treatment of rich and poor—a growing deference to money in the church,—have invited the display in dress and the strife for social consideration among the members.

Now these changes have a meaning as well as the others—perhaps the *same* meaning as the others, but though they are demoralizing, these cannot be directly referred to moral standards.

If we say that all these symptoms spring primarily—though not on the face of things—from a decline in the power of certain dogmas, we may strike a better lead than that of a lower moral standard. Certain church dogmas—those that settle the affairs of the future life—have, in the past, been very profitable in a financial way, though indirectly. While these remained strong enough to force people into the church, they could, just as easily, command plenty of money, too. The church was master of the situation, and was stern and firm. But now that faith in those dogmas is feeble, and a change of faith, or no faith at all, is so easy, all this is passed. The first, though not the highest need of church organizations, is money, and when they lose power to command this, they must beg it. Here we think lies the secret of all these changes. The church has been reduced from a king to a beggar. In this way the *power* has gradually passed from the church organization to the several elements that compose it. The pastors who can hold congregations and raise money, are indispensable. They and not the church hold the power. The members who must be depended on to supply *voluntarily* now the money for expenses, must be courted and pleased; they must not on any account be offended. It will not do to discipline them. They are now the masters. Outsiders, too, must be courted to help finances. Contributions and attendance from them cannot be hoped for unless they are pleased and entertained. These will be driven away by stern doctrine, by rigid discipline, or even by dryness and commonplaces in the pulpit. They will enjoy eloquent praise of virtue or hear exposures of other people's sins, but no tests must be applied to themselves. Under such conditions the moral standards—and, for the same reasons, the doctrines—of the church must inevitably relax. On these must fall continual strain. They must make sacrifices to the very existence of the organization. They must enlarge their borders to enfold those of more and more liberal opinions, and those of lower and lower grades of character, whose money cannot be spared. It is necessity that takes God's church and makes of it a rich man's church. The Catholic church remains democratic solely through the financial power of her dogmas.

The moral of all this is very plain. The church becomes less and less a compact body thoroughly organized and effective for a definite work. It takes on more and more plainly the character of a mere congregation—an audience—to be compared in many essentials with that at a theater. It compels conformity to its own tastes and whims. It gathers to be pleased and entertained. It is absurd to talk any longer about discipline. The church must conform and smile and make itself agreeable, or "step down and out." Its principles, its doctrines, its exercises, must all yield as fast as demanded.

So come about, if we mistake not, the symptoms we took note of at first. Trials for heresy and immorality may be forced, and in accordance with established forms they must come before ecclesiastical tribunals, but these are not the real church tribunals of to-day, and if the popular voice acquits the accused the formal tribunal must find some way to accord with the verdict, no matter at what cost to its consistency or its convictions.

It remains to be seen what a church without discipline can do for the world.

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If a man foolishly does me wrong, I will return to him the protection of my ungrudging love. The more evil comes from him, the more good shall go from me.

## II. THE PERSONALITY OF GOD.

J. C. LEARNED.

If we admit the personality of God, it seems to me most illogical to deny the personality of his spirit. The spirit of God without the personality of God, has lost the very ground of its existence. The spirit of God is but another name for the active influence of God. But God's influence does not go beyond himself and so lose its personal qualities. Take the instance of a man. Is he personal, and his spirit impersonal? And is a man's personality confined to a little five-foot-ten figure of flesh and bones, to a bit of self-conscious egotism, which to-day is, and to-morrow is buried, helpless and useless, from our sight? It must be a pitifully small man indeed to be guaged by so small an estimate. Few men, we hope, are willing to be measured by that standard. What do I say then? That the man goes where his thought goes. Wherever his will bears down obstacles by whatever means, there goes the man wherever his wisdom carries light. Wherever his fidelity keeps others faithful, or his goodness blesses the world, there lives the man. Think of theologians contending over a petty morsel of self-consciousness, making all the glory of immortality consist in the power of hugging one's egotistic self in some other world, and shedding off all the fruitage of life as of no worth, as though the influence a man leaves in the world and on society had no part or lot—no connection with his personality! No. A man's influence does not go beyond his proper self. It is *his* influence, it is *he*, wherever you find it. It is personal wherever it testifies of the power of his mind and soul.

Take Homer, the author of the great epic poem of Greece, who fixed for generations the theological faith of the most remarkable of ancient nations. Gladstone tells us that the influence of the Iliad and Odyssey in the world has been only second to that of the Bible itself. Shall we say that this power to fix belief, to create a nation, to inspire a succeeding race of poets, to mould institutions, to delight the fancy of all ages, and to-day to enter into and increase the culture of all educated men —shall we say that this is impersonal,—something wholly apart from the man and author and creator of this immortal verse? On the contrary it is in the highest degree personal. To be sure the flesh and blood Homer, harpist and singer, blind bard and beggar, or what not, is since long enough dead. Nobody knows where his ashes lie. But the spirit of Homer ten times, aye, a thousand times more personal than him the barbarous Greeks looked on and listened to or in any way realized, lives, breathes, speaks in every line of the inspiring epic. Is it said we do not know anything about Homer, that there is nothing in the long composition to show that he wrote it, that his name is even more a myth than the themes of his soaring muse, that the traditions contradict each other, and the work is as likely to be the production of several hands as of one? Nevertheless every page reveals a person as its author, and the only mistake we can make about that is as to the name; and it is of the least consequence to us now whether it were exactly Homer or the Homeridæ, or Apollo,—whether it were spelled with few or many letters. Our admiration for the grand performance, and its influence even upon our far-distant civilization, is not affected thereby.

Now, there are some who affect to think that God is a myth,—who seem to find no good evidence as to where he was born or where he lived, if ever he lived at all. Solander said he had swept the heavens with his telescope and had not found God. Others with their microscopes studying dust and ashes, or peering about among the minutest organisms, have had the same experience. No evidence anywhere of personality, or only that form of personality which vain, selfish man writes with a capital *I*,—whose exceeding delight is to say I, I, I, and whose chief hope is everlastingly to cherish himself, with very little concern as to what kind of a self it is. Friends, it is possible that we have made some mistake about the *name:* men have called the great creative personality by various names: but the deep FACT of cause, of power, of order, the unfathomed REALITY underlying all the activities, providence and beauty of the universe,—none have been able to hide this fact and *reality* out of sight. And when this capital fact or power expresses itself through human life, and flowing into that channel lifts individual men and whole societies, and nations even, up to higher planes of mental perception and moral conduct, we say it is by the agency of the Holy Spirit of God. The personal life of God is thus superadded to the personal life of man, truth is loved, honor is kept, the weak are strengthened, purity is established, transgression ceases, contention stops, and works of virtue abound.

If any fact or truth speaks out more plainly than any other from the volumes of history—is written more clearly than any other in the great book and epic poem of nature—it is that of the personality of God. What is it all but the sublime thought of the Infinite mind taking on image and shape and moving through time? It matters little, perhaps, with what letters we spell it, with three or thirty,—but to say that there is no personality in the Spirit of God, seems to me the last vagary of doubt, the despair of life, the death of the universe, the Nemesis of orthodoxy.

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Emerson's paper on "The Preacher," in the *Unitarian Review*, has this good word for the use of Sunday: "All civil mankind have agreed in leaving one day for contemplation against six for practice. I hope that day will keep its honor and its use. A wise man advises that we should see to it that we read and speak two or three reasonable words, every day, amid the crowd of affairs and noise of trifles. I should say boldly that we should astonish every day by a beam out of eternity; retire a moment to the grand secret we carry in our bosom of inspiration from heaven. But certainly on this seventh let us be the children of liberty, of reason, of hope; refresh the sentiments; think as spirits think, who belong to the universe, whilst our feet walk in the streets of a little

town, and our hands work in a small knot of affairs. We shall find one result I am sure,—a certain originality and a certain haughty liberty proceeding out of our retirement and self-communion, which streets can never give, infinitely removed from all vaporing and bravado, and which yet is more than a match for any physical resistance."

The *Independent* says: "Bishop Colenso, besides translating the Bible into the Zulu language, has won the friendship of the people by many acts of kindness. As a biblical critic he has the esteem of many of the best Continental scholars of Europe. In England he has hardly an outspoken friend among the higher clergy, except Doctor Stanley, Dean of Westminster. Dr. Colenso is supposed to deny the existence of a supernatural element in the Bible. At the same time, he is a devout theist, and a follower of Jesus as the chief Prophet and Teacher of men, and, by his teaching and life, Mediator between God and man."

From a sermon preached at Omaha by W. E. Copeland, and printed in the Omaha *News*, we take the following good thought: "When some man or woman with enthusiasm and at much personal inconvenience, and sometimes great pecuniary sacrifice, embraces Christianity and joins some sect, all the members call on the world to witness the work of the spirit. Is it not just as truly a work of the spirit when a member of a Christian church joins a band of free-thinkers? In each case it is the conviction of truth; the convert is moved by a desire for a higher life."

The *State Press* prints and praises a sermon of Rev. O. Clute, at Iowa City, on Evolution, from which we take the following: "All the great truths of science have thus far been a genuine help to true religion. They have helped to free religion from narrowness, and from confidence in myths and dreams and errors, and have led it to that Divine Spirit that is everywhere shown in nature, have led it to a knowledge of eternal laws and to reverent obedience thereto. A great burden of superstition has fallen from religion in obedience to the enlightening word of science. What has been done in the past we may expect will be done in the future. The truths that science yet shall win will lead to nobler conceptions of God, to wider knowledge of his laws, to more perfect obedience to his will. As religionists let us rejoice in the advance of science. Even this theory of evolution, startling as it is, has in it nothing which need give alarm to the tenderest and most reverent soul. We may fearlessly accept it as a provisional statement of the method of the working of the Divine Spirit. It is but an attempt to trace the process which the Infinite Intelligence has followed in the orderly unfolding of the universe. His orderly procedure and his power are manifest not only in the procession of the flowers that through all the glad summer clothe the world in a more than royal garment; not only in that succession of animal life that through infinite geologic ages has filled the world with sentient enjoyment; but more than all and higher than all in that magnificent procession of the universe, from chaotic nebula to suns and planets; from inorganic matter to the fragrant violet, the glowing rose and the bird singing all day long upon its swinging bough; from the glimmering intelligence of the savage, bowing down before his idol of wood or stone, to Newton thinking God's thought in the mighty law that binds all systems into one; to Beethoven calling from the keys those subtle harmonies that reach the soul's purest depths; to Isaiah or Paul standing on the summits of truth and love and aspiration, where they come into near communion with that God in whom we live and move and have our being. Our modern scientists are calling this orderly procedure evolution. The name is of small account. Called by whatever name, it is the everlasting procession of the Holy Spirit."

## PUBLICATIONS RECEIVED.

Under this head we will hereafter notice all books, pamphlets, and magazines received at this office from publishers, with price and such editorial comment as our space will admit; thus giving to publishers an advertising medium which will introduce their Liberal and Progressive publications to the most appreciative class of readers.

*Any publications noticed in this column can be ordered from this office.*

THE ATONEMENT,—According to Joseph Cook and Channing, a tract by Rev. Charles A. Allen, of Brunswick, Me., published by George A. Ellis, 101 Milk St. Boston. Price 12 cents per dozen, 90 cents per hundred.

THOMAS PAINE,—A lecture by Rev. J. T. Sunderland, of Ann Arbor, pamphlet 11 pages. For Sale at *Unity* office. Price 10 cents per copy.

## NOTES FROM THE FIELD.

J. LL. J.

"What news abroad i' the world?"

CINCINNATI.—Half a hundred subscribers already for the new volume of UNITY from Bro. Wendte's Society. As a logical sequence that society is now busy in establishing a free kindergarten.

PRINCETON, SHEFFIELD, AND BUDA.—R.L.Herbert, of Geneva, recently struck a missionary circuit through these places, and was greeted with large houses.

THE DAY-SPRING.—The wholesome little child's paper, published by the Unitarian Sunday School Society, No. 7 Tremont Place, Boston, for March contains a very pretty Easter exercise for ten little children. Price 25 cts per dozen copies.

EASTER.—The increasing interest in this Festival of Spring among those who have discarded long since its ecclesiastical and miraculous meaning, is indicated by the fact that the fifth thousand of Mr. Herford's service, published by the W. U. S. S. Society, has already been exhausted.

ANTIOCH COLLEGE, YELLOW SPRINGS, O.—Rev. Mr. Wendte lectured for the benefit of the Union Literary Society, on the 25th of February, giving a very interesting account of a trip through Holland, its scenery and its people.

The winter term, which has been well attended, closes March 31st. and the spring terms open on the 7th of April. We commend Antioch to the notice and examination of all our liberal people in the West who have children to educate.

CHICAGO.—The Methodist ministers have recently been discussing the hindrances to revival work. We quote: "Dr. Hatfield regarded as an enemy to revivals the high-toned sociability which led people to open their doors and invite their neighbors and their children to come in and have a jolly good dance. The modern waltz, he thought, was one of the greatest inventions of the devil; and another great hindrance was a certain class of elegant high-moral characters who stood between the church and the world, on equally familiar terms with both. He was opposed to dancing, cards, joyful singing, and levity of all kinds, as being the work of the devil."

# EASTER READINGS.

COMPILED BY F. L. H.

The Spirit of the Lord God is upon me: for the Lord hath anointed me to preach glad tidings unto the afflicted: He hath sent me to bind up the broken hearted: to comfort all that mourn: to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness.—*Is. LXI.*

A voice said, Cry:
And I said, What shall I cry?
All flesh is grass
And all its comeliness as the flower of the field:
The grass withereth; the flower fadeth:
But the word of our God shall stand forever.
Behold his reward is with him,
And his recompense before him.
He shall feed his flock like a shepherd:
He shall gather the lambs in his arms,
And carry them in his bosom,
And gently lead those that are with young.—*Is. xl.*

Ye that have been borne by me from your birth,—
That have been carried by me from your earliest breath—
Even to your old age I am the same:
Even to hoar hairs I will carry and will deliver you.—*Is. xlvi.*
When thou passest through the waters I will be with thee;
And through rivers, they shall not overflow thee:
Fear not, for I have redeemed thee;
I have called thee by name: thou art mine!—*Is. xliii*
Can a mother forget her babe,
That she should not have compassion upon the son of her womb?
Yea, she may forget,
Yet will I not forget thee, saith the Lord!—*Is. xlix.*

Alleluia! Alleluia! for the Lord God omnipotent reigneth!
Let us be glad and rejoice in him;
For great is his loving kindness towards us:
Therefore the children of men put their trust under the shadow of his wings.

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Mrs. Scudder's hymn, "Thou Grace Divine, encircling all."

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*Miscellaneous Selections.*

1. The souls of the righteous are in the hand of God,
And there shall no evil touch them:
In the sight of the unwise they seemed to die,
Yet is their hope full of immortality.—*Wisdom III.*

2. And I heard a voice from heaven saying unto me:
Blessed are the dead who die in the Lord:
Yea, saith the Spirit,
For they shall rest from their labors and their works do follow them.—*Rev. XIV.*

3. It is appointed unto men once to die:
But of that day and hour knoweth no man.
As we have borne the image of the earthly,
We look also to bear the image of the heavenly.
Father, into Thy hands I commend my spirit:
Let me die the death of the righteous, and let my last end be like his.

*The Master's Lesson of Trust.*

Consider the lilies of the field, how they grow; they toil not, neither do they spin: and yet I say unto you that even Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which to-day is and to-morrow is cast into an oven, will he not much more clothe you, O ye of little faith?

Behold the birds of the air, that they sow not, neither reap, nor gather into barns; and your heavenly Father feedeth them. Are not ye of much more value than they?

Are not two sparrows sold for a penny? and not one of them shall fall to the ground without your Father. But the very hairs of your head are all numbered. Fear ye not, therefore: ye are of more value than many sparrows.

Peace I leave with you; my peace I give unto you. Not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.

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What to shut eyes has God revealed?
What hear the ears that death has sealed?
What undreamed beauty passing show
Requites the loss of all we know?

O silent land, to which we move,
Enough if there alone be love,
And mortal need can ne'er outgrow
What it is waiting to bestow!—*Whittier.*

*In Memoriam.*

Their spirits up to God we gave,
With eyes as wet as dim;
Confiding in His power to save,
For all do live to Him.

Dear thoughts that once our union made
Death does not disallow:
We prayed for them while here they stayed,
And what shall hinder now?

As they may need, still deign to bring
The helping of Thy grace,
The shadow of Thy guardian wing,
Or shining of Thy face.

Our Father, give them perfect day,
And let their memories be
A light to shine upon our way
Toward Immortality.

—*N. L. Frothingham (last stanza adapted.)*

# THE GROWTH OF THE HEBREW RELIGION.

BY W. C. GANNETT

## Lesson 21.

KING HEROD AND THE ROMANS. (37-4 B. C.)

Before even Hillel was himself a school-boy the Sadducees and Pharisees were growing from parties into factions. It was Priest against Scribe, aristocrat against democrat, friends of alien ways against home-rulers. The Supreme Court, called the **Sanhedrin,**[65] was the scene of many a fierce wrangle. Sometimes the tussle deepened into politics, and more than once the sword decided it upon the battle-field.[66] Thus the factions grew to civil wars; and the civil wars ruined the reviving kingdom and brought back the servitude! Just a hundred years the freedom lasted; then the hope of the old glory again faded to a dream.

But by this time another great empire had risen and was overshadowing the world, and little Judea was sure in any case to have been absorbed at last. **Rome** was really the new mistress. With her help the Prime Minister, an able, bloody-handed foreigner, "an upstart Edomite," named **Herod,**[67] seized the throne. (37 B. C.) Able, for like a second Solomon he enriched the land with roads and aqueducts and theatres and noble cities, and gave Jerusalem a **New Temple** splendid with gold and marbles. Greek and Roman buildings rose on every hand and foreign fashions came back in a flood. Bloody-handed,—for among his many murdered victims were his own wife,—a noble Maccabean princess,—and his own children. From time to time some court-horror startled the people. They could easily believe afterwards of the old tyrant that he killed all the babes at Bethlehem in order to catch a little Jesus in the number.

With the birth of that little child our story ends. After Herod's death the Romans tightened closer and closer their grasp upon the land. By the time that Jesus was a man, the people were writhing under it: and the more they writhed, the brighter, fiercer glowed again that old **"Messianic Dream"** that their Jehovah would come to rescue and exalt them and to humble their destroyers. But no Moses, no David, no Cyrus, and, though at last in their despair they sprang once more to arms, no Maccabee appeared. Had Jesus lived to old age, he would have seen the Holy City again a ruin, Jehovah's Temple burnt, the "Chosen People" scattered through the world of Rome.[68] (Jerusalem destroyed A. D. 70.)

Read "The Goodly Stones of the Temple and their Fall," Luke xxi. 5-24.
"Scenes in the Sanhedrin," Matt. xxvi. 57-68; Acts v. 21-42.

**65. Sanhedrin:** The Court or Council spoken of as "the chief priests and scribes and elders" in the Gospels, and which tried Jesus, Stephen, Peter, Paul,—one of its functions being to try "false prophets."——**66. Battle-field:** See Stanley's "Jewish Church," vol. III., 426-434. This whole closing chapter in Stanley is a brilliant picture of a most dramatic time.——**67. Herod;** For his career and character, see Stanley, vol. III., 457-482. For his public works and Temple, 483-496.——**68. Rome:** Some sixty years later the crushed nation made one desperate struggle more under a certain Bar Cochba ("Star-Son,") whom it fondly hoped was the Messiah come at last! Then Rome blotted out the very name Jerusalem, and founded a capitol of her own upon the Holy Mountain. Since that time the Jew has been a stranger in his own land.—Think of it! The six great nations of the ancient world were linked to the Jew's destiny, each one as his master, and each left some impress, probable or sure, on his religion. Egypt probably contributed a little to its moral code and its idea of Jehovah; Assyria and Chaldæa something to its legends of the primæval world, while from the earlier Chaldæa the Hebrew nomads brought their Sun-God and his worship; Persia gave it her other-world ideas; Greece "platonized" its speculations and thus fitted it to become, as Christianity, a world-religion; Rome colored deep its Messianic dreams and then scattered the people broad-cast like seed to spring up everywhere. All six in Judaism,—and therefore in Christianity: rivers that run for the Ohio reach the Mississippi. The stream of faith from those far sources is flowing through *our* minds and hearts to-day. "The God in History."

## Lesson 22.

THE COMMON PEOPLE IN JESUS' DAY.

One question more, however. Jesus was born one of the "common people:"[69] what sort of folk were they—the **Common People** who were neither Pharisees nor Sadducees nor Essenes, whom even Hillel thought could not be "pious," and whom the godly Pharisees used to speak of as the "sinners?" Much like the common people everywhere; busied in farming, fishing, tending sheep, in weaving, tanning, carpentering, in buying and selling, in baking and sweeping and patching, in making love and bringing up their children, having sick days, having well days, laughing, joking, crying, quarrelling, now a wedding, now a funeral. But a notably religious folk. Even the "sinners" talked much about Jehovah and his "Law." Morning and evening they said their prayers; heard the Law and Prophets read each Sabbath in the synagogue, paid something as "tithes" to the priests, took now and then a pigeon or a sheep to the Temple as a sacrifice, and taught their children carefully the old stories of Jehovah's love for his "Chosen People,"—that love as of a Father for his best beloved child, that love so sure to save and glorify the nation yet! They bowed low when they met a Scribe in the market-place, and doubtless wished they could be as "pious" as the Pharisees. But how could *they* observe the thousand little ceremonies[70] that made a man a "Pharisee?"

Among them were many ready to "hear gladly"[71] one who "taught, not like the Scribes" forever quoting Rabbi *This* or Rabbi *That* for every word, but "as one that had authority," about the Father and the righteous life. And among these were some ready[72] for the Sermon on the Mount and the simple prayer, "Our Father," and for the gospel (the "good news") which the old Prophets used

to preach, that, not the altar-sacrifices, nor the washing of cups and pots and brazen vessels, but the love of God and love of man, a pure heart and hands of mercy made the true Jew, and brought the "Kingdom of Heaven" near.

Read "Common People," Mark i. 16-34; vi. 1-6.
"But *I* say unto you," Matt. v. 17-48.
"The Two Commandments," Mark xii. 28-37.

**69. Common People:** His family, his friends, his audiences, his talk, his scorn of wealth, his very radicalism, all show lowly birth. The parables are a gallery of pictures of the every-day life of every-day people,—look at them and see. Intellectual uplift begins in the scholarly or upper classes; moral uplift, much the stronger force in a reform, begins in the lower classes. But it takes the two combined to make a successful Reformation, like early Christianity and Protestantism.——**70. Ceremonies:** A heavy yoke. Jesus is probably contrasting the yoke of the "Law" with *his* yoke, in Matt. xi. 28-30; the outward burden on the neck vs. the inward bond in the heart. Paul, having worn both yokes, became the chief interpreter of the difference.——**71. Gladly:** See Matt. vii. 28-9; ix. 36; xi. 25; xxi. 8, 46; Mark xii. 37, etc.——**72. Ready:** The fact so often forgotten: the age is belittled to exalt the teacher. However dark that age, the multitude of minds and hearts *ready* for the Beatitudes, ready to receive Jesus' words, ready to be impressed by a life and death like his,—that multitude all ready was the *great* factor in the "origin of Christianity." The leader in any reform, however important a force in himself, is the symbol of a force in his age far greater than himself. Luther in his Reformation is again an illustration.

WORCESTER, MASS.—The *Christian Register* gives the encouraging bit of news, that 22 clergymen of this place, have issued a circular calling for a reform in funeral services, rebuking the extravagant pretensions, and unnecessary publicity, and calling for more economy and greater privacy. Now let ministers generally echo this note of good sense, adding to it a still greater reform in marriage ceremonies. This tendency to transform a sacred religious sacrament into a flippant social parade, where the costumes, the confectionery, and the wedding gifts constitute the chief attractions needs checking.

Apropos to the above, Susan King, in a recent number of *The Friend's Intelligencer* pleads with the ladies to abandon the practice of "going into mourning," urging that it puts a false interpretation on death, that "it is painful, and probably physically injurious to look constantly upon the dull unrelieved black of deep mourning. That over-sensitive child felt this who entreated her mother to let her put on a colored dress before the usual time for wearing black had elapsed;—she should not think any the less of her dead sister on that account." Added to this she says: "If we weigh well the burdens of debt which the practice of wearing mourning brings in its train, the wasted time and thought, the unwise expenditure of money it involves, with the vast amount of untruthfulness to which it too often leads,—can we call these things small and unimportant in their influence upon the welfare of the community at large, and of its individual members?"

## ANNOUNCEMENTS.

UNITY HYMNS AND CHORALS—Prepared by J. Vila Blake, W. C. Gannett and F. L. Hosmer, containing about 200 hymns and 65 tunes for use in the Congregation and the Home, is about ready for the printer, and it is hoped will be ready for delivery by June 1st.

UNITY SUNDAY SCHOOL LESSONS.—The course of Lessons on "The Growth of the Hebrew Religion," will be completed in one number. We hope to begin in our issue of April 15th, a course of eight Lessons on "Channing and the Unitarian Movement," to be followed in the autumn by a similar series on "Theodore Parker and the Critical and Transcendental Movement." Simultaneously with their appearance in *Unity* these lessons will be issued in lesson slips, suitable for use in the school. Prices will be announced in our next.

CHANNING MEMORIAL NUMBER.—The next issue of *Unity* (April 1st) will be devoted to the memory of William Ellery Channing, the centenary of whose birth occurs on the seventh of next month. This number will be edited by William Channing Gannett, son of Dr. Channing's colleague and successor. The number will probably be enlarged to twenty-four pages, and will contain an introduction by Mr. Gannett, together with short studies of the various phases of the character and work of this remarkable man, written by those most intimately associated with him in his work. We will aim to make this number *Unity's* contribution of honor to one who, more than any other American, has made our name and motto possible.

The number will be issued in time to be used for distribution at the various centenary celebrations held throughout the country on the seventh. For this purpose we will furnish extra copies at the rate of $5.00 per hundred. Those desiring extra copies are requested to send their orders as early as possible, that a sufficiently large edition may be published to meet all demands.

EDITORIAL MANAGEMENT.—Who comes there? Relief guard, with the third relief! Mr. Simmons having faithfully spent a year as sentinel on the Editorial beat, where he relieved Mr. Sunderland a year ago, passes a portion of the work which he has so acceptably discharged, over to Mr. Jones, who now takes his turn as Managing Editor, and hereafter all Contributed Articles, Editorial Notes, Items of News, Books and Publications for Review, are requested to be sent to his address,—J. Ll. Jones, Janesville, Wis.,—all business communications, moneys, exchanges, &c., as before, to Frances L. Roberts, 75 Madison street, Chicago. There will be no essential change either in the purpose, spirit or form of *Unity*, unless it be that by virtue of our added experience and slowly accumulated strength, it may be made a little better. The following departments will be maintained as regularly as practicable through the year:

1. *Editorial Notes* occupying the first two pages.
2. *Contributed and Editorial Articles.* In this department we hope to publish a series of twelve articles on Liberal Preachers out of the Pulpit in England, similar in character to the series on American Worthies, published last year.
3. *Exchange Table*, containing such citations from the current press as tell for *Unity* or echo its motto, in charge of a special editor.
4. *Notes from the Field.*
5. *Possibly a Unity Club and Pastors' Page.*
6. *Sunday School Lesson Department*, in charge of W. C. Gannett.
7. *Scriptures Old and New*, contributed irregularly by F. L. Hosmer.
8. *Business and Advertising Department.*

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